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MEMORIALS

CONCERNING

DECEASED FRIENDS.

PUBLISHED BY DIRECTION OF

THE YEARLY MEETING OF FRIENDS.

HELD IN PHILADELPHIA,

In the Fifth Month, 1848.

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MEMORIALS.

A Testimony of Cecil monthly meeting concerning our belored friend JOSEPH TURNER.

Impressed with a belief that it might be profitable and encouraging to survivors, to preserve a memorial of the virtues which adorned the character of our dear departed friend, this account has been written.

He was the youngest son of Isaac and Hannah Turner, of Caroline county, Maryland; and was born the 16th of the 2d month, 1765. From his own account, it appears that in his younger years he frequently felt serious impressions on his mind,—pointing to the necessity of his yielding obedience to the dictates of Truth, and of walking in accordance therewith;—yet, as he advanced towards manhood, he so far disregarded these repeated admonitions as to suffer himself, in many instances, to be diverted from the "narrow way which leadeth unto life." After many conflicts, however, he learned obedience by the things which he suffered, and at length submitted to the Divine requirings;—endeavoring through faithfulness to atone for his past errors; and thus became a bright example to those who surrounded him, of the value and importance of a strict adherence to the purifying power and principle of Truth within, which cleanseth from all sin.

He appeared in the ministry about the thirtieth year of his age; and being approved by Cecil monthly meeting in the year 1795, he continued his ministerial labours for more than forty years, to the satisfaction of his friends.

He also manifested a lively concern for the right ordering of the affairs of the church, agreeable to the apostolic injunction, "Let all things be done decently, and in order." He was often heard to say, that he had not, in forty years when in health, neglected the attendance of a single meeting to which he belonged: and, when appointed to services in Society, he was equally careful to attend to the duties thereof, whether far or near.

For many years it was his practice, as far as possible, to suspend all business on the mornings of mid-week meetings, and to take as many of his family with him as practicable. He was also careful after meetings not to engage hastily either in business or visiting;—believing, as he said, that thereby good impressions received were often dissipated, and loss sustained.

Few men have more faithfully maintained, or contributed more to the spreading of our testimonies against slavery and the improper use of spirituous liquors, than this our deceased friend. Being surrounded by slavery, he became eminently useful to the oppressed descendants of Africa,—sparing no personal exertions to have extended to them the benefit of the laws of the land to which they were entitled. By his cautious, circumspect, yet firm deportment, he so acquired the love and respect of his neighbours, that the public records were open, and legal advice was freely offered to him: and, by his knowledge of the laws, and his readiness in drawing up wills and other instruments of writing, he had numerous opportunities of serving this much abused and injured people,—many of them being thereby liberated, who might otherwise have remained in bondage; as he steadfastly refused to write any Will perpetuating slavery. Thus, by a prudent course of conduct, in accordance with the Divine injunction, "Be ye therefore wise as serpents, and harmless as doves," he became an

example of the influence which one individual may exert in a community towards the promotion of a righteous cause.

He was also zealous in relation to our testimony against the common use of spirituous liquors—not using them himself, nor suffering them to be used by those in his employ. Many incidents, growing out of his strict adherence to this testimony, are now referred to by others who are endeavoring to discourage the use of ardent spirits.

His upright conduct and prompt dealings with his fellow men, was a striking feature in his character; for it was his steady aim so to discharge his duties as not to bring reproach upon Society and the Truth he made profession of. His genuine hospitality, together with a lively, cheerful turn of mind, made his company much sought after; and the tenderness of his spirit was manifested in his kind and affectionate conduct towards his wife, his children and friends.

In the 6th month, 1835, he was attacked with a violent shock of paralysis; and, by a succession of attacks for six years, was most of the time confined at home, and prevented from attending meetings. Throughout this trying dispensation, although of an active turn of mind, he was anxious to maintain the resignation of the firm, believing Christian,—and would often say, his work was done;—that there appeared to be nothing in his way;—that he felt at peace;—and hoped he might be preserved in patience until his heavenly Father should see fit to release him.

Upon seeing his children, after one of the severe attacks alluded to, he was much affected, and said, "You must excuse me for thus giving way to my feelings,—for I have so lately been on the brink of an awful eternity, that I cannot help shedding tears on seeing my dear relatives." "At that trying moment," he continued, "I was sensible

of my situation, and felt a flow of indescribable love towards my dear children and grandchildren; but felt willing at last to give all up to the wise Disposer of events,—believing all was right which he required. And then I looked into my own heart, to see if there was any error in my ways;—but I felt no consciousness of guilt,—all was peace within, and nothing to disturb me."

During this interview with his family, he conversed much on the subject of our duty towards God,—and of the peace and consolation that would attend the mind that was stayed on him. "The joy and comfort I have felt," said he, "in having given up early in life to serve my Maker, is unspeakable; and I feel bound to declare, that the religion of Jesus Christ is not a cunningly devised fable."

Although his mind had become weakened towards his close, and he conversed but little,—yet it was evident that it retained its greenness on religious subjects: and a few months before his decease, when a committee from the quarterly meeting to which he belonged visited them, he manifested much interest and feeling in the pleasant opportunity they had together,—and at the conclusion, he said to them in an encouraging and affecting manner, "Trust ye in the Lord forever, Friends; for in the Lord Jehovah there is everlasting strength."

His strength gradually gave way, and on the 8th of the 6th month, 1841, he quietly departed this life, in the seventy-seventh year of his age; and his spirit has, we doubt not, entered into that rest prepared for the righteous from the foundation of the world.

A Testimony of Richland monthly meeting concerning JOHN FOULKE.

We feel concerned to give forth the following memorial concerning our deceased friend, John Foulke, for the benefit of survivors;—that they may be encouraged to greater diligence and attention to that Divine principle to which our predecessors bore ample testimony, as being "God's gift for man's salvation;" and which enabled *them*, as we believe it did *him*, to press towards the mark for the prize, through good and evil report.

This our dear friend was the son of Samuel and Ann Foulke, of Richland township, Bucks county, who were careful to educate their children in the principles of Truth: which care, together with the influence of the gift of Divine grace, so operated in him, that when he became the head of a family *he* also was concerned for the guarded religious education of his children and all that were under his care,—encouraging them in plainness and simplicity, both by precept and example, and in the diligent attendance of all our religious meetings.

He was a sympathizer with the afflicted; and the widow and orphan were particularly the objects of his tender regard. In hospitality, he was exceeded by few,—his house being cheerfully opened to strangers; especially to the messengers of Truth, whom he treated with respect and affection, esteeming them for their work's sake.

In the course of his pilgrimage through life, he at times drank deeply of the cup of affliction; under which (as he related to some of us) he believed he had been divinely supported through faithfully performing the covenants previously made with his Maker, when under great mental suffering and distress.

We do not consider this, our esteemed friend, as a standard of perfection; for he, in common with others, had his failings; but in the remembrance of his numerous virtues and sincere labours in the church, we feel it right thus to hold them up to view for the instruction and encouragement of the weary traveller Zion-ward. Although he was a man of strong natural propensities and passions, we believe he could very appropriately have adopted the language of the apostle Paul, when he said, "by the grace of God I am what I am."

Having received a gift in the ministry, he was often concerned in meekness publicly to advocate the cause of Truth; and in the exercise thereof he frequently attended adjacent meetings; also, with the concurrence of his friends at home, he visited most of the meetings constituting Philadelphia, Baltimore, Ohio and Indiana yearly meetings: at all times manifesting a lively concern for the support of our several christian testimonies,—particularly those against slavery and intemperance.

Being a faithful advocate for those held in slavery, he pleaded their cause where and whenever opportunity suitably offered; and at different times, with the approbation of his own meeting, he visited the city of Washington while Congress was in session; where he sought and obtained many interesting interviews with those high in office and places of trust, endeavoring to convince their judgments of the injustice of slavery,—and also to obtain their influence in meliorating the conditions of those who were held in bondage. And though to many he might have appeared as a fool, yet he was willing so to appear, for the advancement of the righteous cause in which he was engaged.

About three months before his decease, he was prevented from travelling abroad, by reason of a rheumatic affection; but he attended his own meeting, although under much

bodily suffering, where he was often engaged in the ministry to the satisfaction of Friends. And though his pain during his confinement was often very acute, yet he seldom complained; frequently saying, he had much to be thankful for,—and that he believed his day's work was nearly done. A few days previous to his close, there appeared to be a translation of the disease to his head; after which he remained in an innocent, child-like state, taking but little notice of surrounding objects. He departed this life on the 5th of the 4th month, 1840, aged seventy-two years and two months; and we doubt not he has received the answer of "Well done."

His remains were interred at Richland on the 8th, attended by a numerous company of relatives and friends, by whom his loss is sensibly felt.

A Memorial of Richland monthly meeting of Friends, in Bucks county, concerning our deceased friend JOHN Z. FLAGLOR.

In taking a short notice of this our deceased friend, we hope it may induce others to seek after and become subject to the government of the same Divine principle by which he was governed.

He was born in Dutchess county, state of New York, on the 11th of the 2d month, 1771. His parents, Zachariah and Jane Flaglor, were professors with the Presbyterians; in which society he received his education, and with which he continued to be connected until after his marriage with Anna Bogart, who was also a professor with and warmly attached to the same society.

Shortly after their marriage, they moved from Dutchess county to Ulster county, New York. About this time, fre-

quent impressions of the Spirit of Truth operating in his mind, clearly showed him, that a conformity with the ceremonies of the society in which he had been educated was not likely to bring peace to his troubled mind. He was also fully convinced by the same Power, that religion was something more than a compliance with exterior forms and ceremonies;—and that a liberal education in the school-institutions of men, can never qualify a man to preach the gospel. Being thus troubled and perplexed, he was induced to look to some other source for consolation. In this agitation of mind he concluded to go to Friends' meetings, which proved comfortable to him; and, continuing his attendance of them, he found peace therein.

The Presbyterian minister, finding that John had absented himself from their meetings, called on him to know the reason; and informed him that he had understood he was attending and was going to join the meetings of the Quakers. He told John he should read the scriptures, examine them, and in them he would have help. "Read the scriptures," said he, "and in them ye have eternal life." "Go further," said John: "And they are they which testify of me; and ye will not come unto me, that ye might have life." He further said, that they (the scriptures) could not give life;—that they only referred to where life was to be obtained;—that it was *Christ*, and not the scriptures, which gave life;—and that *Christ* was the true Light which enlightened every man that came into the world. So the minister turned away, and came to visit him no more.

When about twenty-six years of age, he became a member of Cornwall monthly meeting of Friends,—a branch of Nine Partners' quarterly meeting; and had not been long a member of society, before he apprehended it to be his duty, occasionally to appear publicly in the ministry; but

not very frequently for several years. Being naturally a diffident, unassuming man, he sometimes suffered much trouble of mind, by not yielding to the manifest requirings of Truth in performing this public duty.

After living but a few years in Ulster county, he removed again to Dutchess county; and from thence, in the year 1814, he removed with his family into the limits of Stroudsburg meeting, Pennsylvania, of which he became a member. A short time after, his wife having become convinced of the principles of Friends, was received into membership with them;—which was a great comfort to him.

His public communications in the cause of Truth becoming more frequent, and being satisfactory, he was recommended as a minister. Although he was not gifted with eloquence of speech, nor had much school-learning, yet he was divinely qualified to communicate gospel truths to others. He firmly believed in the doctrine which is contained in the scriptures of Truth, as held by the Society of Friends,—that Christ is the Light of the world, and does enlighten every rational creature that comes into the world, in order to save them *from sin*, and *not* to save them *in* sin. To this *principle*,—to this *light*,—this *spirit* of Truth,—this *grace* of God, illuminating the soul, he endeavoured to call the attention of the people; persuading them to come under its government,—to be obedient to its operations;—and that it would lead and guide them into all truth. This was the gospel he preached, and called others to; and this was the gospel under which he endeavoured to live.

During the time of the late difficulties in the Society of Friends, when much excitement pervaded the minds of many, he appeared to be calm and undisturbed; yet his care was, to move cautiously under the influence of that Divine principle which raised the Society in the beginning; and, trusting in that Arm of power which could alone pro-

tect it, when the time arrived in which a separation took place, he stood faithful; saying, he could not go back to the principles in which he had been educated, if Friends all forsook him and left him alone.

His services in the ministry were confined principally within the limits of his own yearly meeting; though he visited some of the meetings belonging to New York and Genesee yearly meetings.

Notwithstanding he had, for several years previous to his decease, withdrawn from the cares of busy life, yet he retained the industrious habits of his youth, believing it to be a duty; and had a particular satisfaction in assisting his sons, and others who lived near, in their respective concerns.

He was a diligent attender of meetings; and the sacrifices he made in attending the monthly, quarterly and yearly meetings, which were at a great distance from his residence, were evidences of the concern he felt for the promotion of Truth.

Two days previous to his decease, at his own meeting (which was small) he appeared much exercised, drawing the attention of the company to the necessity of being prepared for death,—the certainty there was that it would come, and the uncertainty when. "Dear people," he said, "let a poor, feeble old man entreat of you to be prepared for that solemn and awful change. Prepare to meet the messenger riding on the pale horse: he will come, and we know not how soon; and let us be prepared to meet him. He will come as a thief in the night; and we know not the day, nor the hour."

On seventh-day, the 17th of the 10th month, 1840, after rising early in the morning, which was his usual practice, he went to his son's, a small distance from his home. Here, while assisting in the operations of digging a well, an accident occurred, by which he was suddenly deprived

of life. Thus, as in an instant, ended the days of an exemplary man. If we take him in the several relations of life, as a husband, parent, neighbour or friend, we believe he maintained an innocent and a virtuous character, and was respected by all who knew him. Those who were most acquainted with him, were ready to acknowledge him a good man, who pursued a steady, uninterrupted course of endeavouring to do good.

His body was interred in Friends' burying ground at Stroudsburg, the day after his decease, being first-day, in the afternoon, attended by a large gathering of people.

A Testimony of Gwynedd monthly meeting concerning PHEBE WOOD.

Believing there are many to whom the memory of our beloved friend Phebe Wood is precious, we have felt a concern to preserve a brief memorial concerning her, in the hope it may be useful to survivors.

She was born the 5th of the 12th month, 1766. Her parents, George and Susanna Evans, residing in Limerick, Montgomery county, Pennsylvania, were consistent members of the Society of Friends, belonging to Providence, a branch of Gwynedd monthly meeting, who educated her agreeably to the principles they professed.

About the thirteenth year of her age, she was deprived of her mother; and the management of her father's family devolved upon her, she being the only daughter. Of her father's watchfulness over her for good at that early period, she has often been heard feelingly to speak in the latter years of her life; but he was also removed by death a few years after his wife.

About the nineteenth year of her age she was joined in marriage with Septimus Wood, and some time after settled near Plymouth meeting, where they continued to reside the remainder of her life.

Many and various were the trials that were permitted to attend her in the days of her youth; but it appears, as she became increasingly concerned to seek to the alone Fountain of all good for wisdom to direct her steps aright, and for strength to endure each conflict, she was favoured to experience a growth in the Truth. Yet when the time arrived that she believed herself called to the work of the ministry, she long shunned this cross, and strove to make some other offering in place of the thing required; until (as she afterwards expressed to some friends) it appeared to her, if she again resisted she would no more be favoured with the extension of Divine regard; and in much humility she appeared in testimony at a meeting held at Gwynedd, greatly to the peace of her own mind.

She was recommended a minister in the 4th month, 1825, and continued faithful in the exercise of her gift; but had to acknowledge, that she believed it would have been much more enlarged if she had been faithful in earlier life. Her public communications, though short, were acceptable, being delivered with weight and impressive simplicity.

With the unity of Friends, she performed a visit to the families of each of the monthly meetings composing Abington quarter, and to most of the meetings constituting Philadelphia yearly meeting, and many other religious services; and she was favoured to receive the reward of a peaceful mind for obedience to manifested duty.

Although she passed through much bodily weakness and infirmity for many years previous to her decease, yet she persevered in attending meetings, often to the admiration

of her friends. In the particular monthly meeting of which she was a member, she was truly esteemed a "mother in Israel;" seldom being prevented by inclemency of weather or difficulty of travelling, from attending it when held at Gwynedd, seven miles from her residence; the last time being about two weeks before her death.

She was peculiarly useful in meetings for discipline, manifesting much interest in the affairs of Society,—was frequently concerned to stir Friends up to a more lively feeling of interest in the welfare of each other, and the extension of friendly care to such of our members as were laboring under embarrassing circumstances of what nature soever; believing that a more familiar intercourse exercised in a proper manner, would be profitable, particularly to the younger part of Society.

In her family she was kindly affectionate. Having no children, many in the course of her life were placed under her care, and her solicitude for the welfare of these was truly parental. She was ever faithful to the duties of hospitality, administering to the comfort of her friends with cheerfulness, yet with becoming moderation; for though mainly concerned for "the one thing needful," "she looked well to the ways of her household, and eat not the bread of idleness." To the poor and afflicted she was a true friend. In plainness and moderation she was exemplary; maintaining a christian testimony against all vain show and ostentation. Though naturally of a hasty disposition, she was favoured in the latter years of her life so to overcome it, that she was remarkable for meekness and quietness of spirit.

She was taken ill the 13th of the 1st month last, and gradually growing weaker, she continued cheerful and patient under much bodily suffering. The evening before her decease, on taking leave of a friend who expressed a

hope that her suffering might abate, she said in substance, "I have no desire to recover. If we are favoured to gain an inheritance in that everlasting and peaceful abode where the wicked cease from troubling and where the weary are at rest, we must ascribe it all to the mercy and goodness of our Heavenly Father." She frequently expressed desires, that patience might be granted her to the end, being sensible like the apostle that the time of her departure was at hand, that she had fought the good fight, had kept the faith, that a crown of righteousness was laid up for her, she said "where should I be now at this trying moment, had I not kept the faith." She quietly departed this life the 18th of the 1st month, 1843, in the seventy-seventh year of her age, and was interred in Friends' burial ground at Plymouth the 21st of the same.

Memorial of SAMUEL LIVEZEY, *deceased, by Gwynedd monthly meeting.*

A concern was opened in this meeting to preserve some account of the life and religious services of our beloved friend Samuel Livezey, deceased, which being deliberately considered, was united with, believing it may be useful to survivors.

He was the son of Thomas and Martha Livezey, of Philadelphia county, Pennsylvania, and was born on the 26th of the 1st month, 1760. His parents were members of this religious Society, and educated him in accordance with the testimonies and principles of our profession, which he frequently adverted to in after life as a great blessing, and important spiritual advantage. He was slender in person, and in his youth of delicate constitution; and considering himself unfit for bodily labor, he engaged in mercantile

business—keeping for sale, as was then common, a general assortment of such goods as were in demand in his neighbourhood; which business he continued in that manner for some years, but becoming from time to time acquainted with the misery and suffering of the families of some persons who were in the habit of drinking spirituous liquors, the dealing therein became burdensome to him, and he discontinued it; and as he endeavoured to stand in the spirit of close watchfulness, and to do only those things that were easy to his mind, and as he believed, approved in the Divine sight, he conceived it necessary to his peace to abandon the sale of goods produced by the labor of slaves, and of such other articles as seemed rather to gratify the vain mind than for real use. And although after this time he began to turn his attention to agricultural pursuits, yet for many years he continued his business of store-keeping in this restricted manner, in which we believe he found his spiritual strength increased; and his example had a salutary and strengthening influence upon many minds.

He was diligent in the attendance of our religious meetings, and preferred his store being closed during the time of mid-week meetings, rather than that those in his employ, whether members or not, should be prevented from attending with him.

About the year 1810, he was recommended as a minister of the gospel, and exercised his gift to the comfort and help of many minds; but preparatory to this work, he passed through some close provings, and had to go down into deep baptisms. Among his memorandums was found the following, bearing date 10th month, 1811: "After being on the watch all night (except a small interval of sleep,) sometimes in prayer in one posture, and sometimes in another, I at length, towards morning, was favoured to find an anchor to my tossed mind—for because of my proud heart

my Lord had taken away my gift, and also his blessed presence. Oh! may this be a warning to all that may read it, and to my poor soul, to keep forever humble, for I would give all I have for it again. Dearest Lord, for the future preserve me in thy fear and do not let me forget it."

We believe that soon after this dispensation our dear friend realized the fulfilment of an ancient prophecy, "I hid my face from thee for a moment, but with everlasting kindness will I have mercy on thee, saith the Lord, thy Redeemer."

From the year 1813 to 1838, he travelled much in the exercise of his gift; chiefly within the limits of Philadelphia yearly meeting. A considerable portion of his labours from home, was in visiting Friends, and sometimes others, in their families, and particularly the poor, the sick, the afflicted, and those who were overlooked and neglected by the world, to many of whom he afforded spiritual and temporal assistance.

We believe that he was often favoured in an eminent degree with the disposition and power to still the wayward-ness of imagination, to attain to stillness, quiet, and reverential waiting for the manifestation of the Divine will, and when it was clearly perceived, he was strengthened to obey, nothing doubting. Sometimes in early life, like Gideon, he was allowed spiritually to turn the fleece; but as he advanced in religious experience he came, as he believed, to know the voice of the Master, and having full faith therein, walked confidently as directed; and as Philip was sent southwardly towards Gaza, and then directed to join a passing chariot in which was one who stood in need of his counsel, so was our friend frequently sent, as we believe, to those with whom he had little and sometimes no acquaintance, to administer advice, reproof or assist-

ance, often to their comfort, and to their spiritual or temporal help.

For several years preceding that in which he died, he in each obtained a minute from this meeting to visit the sick and afflicted in divers places, but principally in or near the city of Philadelphia, and generally with the liberty to appoint religious meetings. His feelings of sympathy and kindness for the afflicted and the suffering, seem to have increased with his increasing years; and in laying his concern to visit these before his friends at home, it became manifest that one of the strongest desires of his mind was (to use his own expression) to better the condition of the dear people.

In his intercourse among men he was kind and affectionate; pleasant in his manners, and careful in his conduct and dealing, that no cause of offence or dissatisfaction should be given, and disposed to suffer wrong rather than contend with others. And as he advanced in life, his sentiments and example were particularly characterized by the evidences of his unwavering faith and confidence in the superintending care and merciful regard of an All-wise Providence towards his creature, man; and relying thereon for support, his innocency and integrity of heart as well as cheerfulness of disposition were equally apparent.

In the discharge of his social duties, the kindness of his feelings and the warmth of his affection were remarkable; and on many occasions evincing his deep and anxious solicitude for the present and future welfare of those whom he usually denominated "the dear youth," in an especial manner.

He attended part of the yearly meeting of 1840, but returned home before its close, on account of great weakness and indisposition: he however recovered partially, and was

enabled several times to attend Plymouth meeting, near which he resided; but after some weeks, his health again gradually declined and he sank into great debility, which appeared to increase, sometimes with much bodily suffering, to his death. As he knew in whom he believed, so he was mercifully supported. On second-day evening preceding his death, he intimated a desire to express some things, if he could be understood; and in great debility, as well as difficulty of speaking, he made the following remarks, with considerable pauses between them, which were at the time committed to paper by a friend in attendance.

"What is not of faith is sin: the apostle sets this in a clear point of view. Faith is the evidence of things not seen; it is the gift of God; and it is only by faith in God, and the operation of the spirit of Christ in our minds, that we can ever know it savingly for ourselves. One of the things in which the dear people often miss it, is in the wrong indulgence of their rational faculties designed for good, and they are so when they are kept in their proper places, which is just where the great Universal Parent placed them in man in the beginning; 'of every tree of the garden thou mayest freely eat, except of the tree of the knowledge of good and evil; thou shalt not eat of it; for in the day thou eatest thereof thou shalt surely die.' If we presume to judge for ourselves we shall be continually in danger of falling into error: if we act consistently with His blessed will concerning us, and attend to the spirit of Christ manifested in our hearts, it will lead us into the right exercise of our rational faculties. This is my faith and belief, and I do not know that I have ever seen it clearer than it has been manifested to me now."

In reply to a question with respect to the state of his feelings, he said, "My faith is in the light of Christ; that

was the doctrine of George Fox and others of our early Friends, and their experience; and it will, I believe, be found a principle of Truth to the end of time, the foundation of all true religion, the revelation of the Father's will; and this, I believe, is the only thing that can support the mind."

On the following fourth-day, (the day before his decease,) being asked whether he felt any thing in his way, he answered, No. And again to another query, whether he felt any thing to trouble his mind, he replied with a shake of his head in the negative; and after a short pause added, "peace of mind."

About noon on that day, appearing to observe that several of his children were around him, with much difficulty he was understood to remark, "It is a matter of the greatest importance that in all our movements and concerns in this life, we endeavour to keep our hearts right in the sight of our Heavenly Father."

He gradually declined in his strength until fifth-day evening the 3d of the 9th month, 1840, between five and six o'clock, when he peacefully resigned his spirit unto Him who gave it, in the eighty-first year of his age; and was interred in Friends' burial ground at Plymouth on first-day morning, the 6th of the same month,—having been a minister more than thirty years.

A Testimony from North-West Fork monthly meeting concerning our dear friend ELIZABETH TWIFORD, *who departed this life on the 3d day of the 1st month,* 1844.

Under a feeling sense that the memory of the just is blessed,—we believe that the pious and bright example of our departed friend, by being held up to the view of survivors, and especially of our beloved youth, will tend to

raise in their minds a desire to follow her, as she endeavoured to follow Christ.

She was born in Dorchester county, in the state of Maryland, in the year 1770. Her parents, James and Mary Murphy, were members of a society then known by the name of Nicholites. During her youth, she was preserved in much simplicity; and about the twentieth year of her age, her mind was brought into deep exercise and travail in seeking for the "pearl of great price." Thus, continuing in much humility and under deep baptism, she at length received an evidence that she was in favour with her Heavenly Father. After which, according to her own account, such was the peaceful state of her mind, that for several months she was preserved from trials and temptations, and felt but little inclination to eat or sleep. Having a great desire to be alone, she often went forth at the dawn of day into solitary places, where she might join the feathered tribes in praising and magnifying the name of her dear Redeemer, who had thus condescended to manifest himself for her deliverance.

In the 12th month, 1790, she entered into the marriage state with Jonathan Twiford, a member of the same religious society. Near this time she made her first appearance in the ministry. Previous to which she had been very desirous to know the holy oil poured forth, as the qualifying influence for that important work; and she was favoured to receive such a clear evidence of her duty, as dispelled all doubt. She continued in unity with her friends, and both by example and precept became qualified to hold up to the world with convincing clearness, that God's gift of Divine Grace to man is altogether sufficient for his salvation.

At the time when most of the members of the Nicholites joined with the religious Society of Friends, she did not feel

prepared for that measure; but, with some others, continued to assemble for the purpose of Divine worship in their usual way, until most of them were removed by death.

In the year 1818, she and her husband made request to be united in membership with Friends, and they were accordingly received; soon after which, Elizabeth was recommended as a minister, in which station we believe she continued faithful to the manifestations of Divine Truth. She was often instrumental, as many can testify, in arousing lukewarm professors to a sense of the necessity of more dedication and watchfulness; and of guarding against a worldly spirit, which hath so much choked the good seed sown in the heart, and prevented the right cultivation of the talents committed to them.

She was many times concerned, affectionately to admonish the dear youth, for whom she felt an earnest and deep solicitude, not to put off seeking the one thing needful until old age; telling them, that she had forsaken the fleshpots of Egypt when young, and had never desired to return; and that she hoped none might be discouraged because of its being a narrow way, for the path that leads to peace is wide enough for the Christian traveller. She also said she would not part with what she enjoyed, for all the gay glitter of this transitory world.

It may be truly said, her ministry was not with enticing words of man's wisdom, but in the demonstration of the Spirit, and with power; often causing tears to flow from the eyes of many of her hearers, when inviting them to yield obedience to the quickening and regulating influence of redeeming Love.

She was a diligent attender of meetings for worship and discipline, when of ability, being of a feeble and delicate constitution. She was much concerned for the establishment and support of true gospel order, and that nothing

might be done to dim or obstruct the pure principles of heavenly Light revealed in the soul; often reminding her fellow-members of the responsibility which lay upon them—and, if not faithful, that they would be great stumbling blocks in the way of honest inquirers after Truth.

In her common deportment, a becoming gravity attended her. Her conversation was such, that young people delighted in her company; and many caught instruction from her prudent remarks. Having passed through deep affliction herself, she was often led to sympathize with others in distress, either of body or mind; and thus she was made an instrument of consolation to the afflicted.

In 1828, she obtained from her monthly meeting a minute of concurrence, which was approved by the quarter, to visit in gospel love some of the meetings of Friends in the Western States. After having performed this service much to the peace of her own mind, she returned with many testimonials of her acceptance with her friends. After this, she, with several other friends, visited most of the families of Friends within the limits of her own quarterly meeting; and twice she attended Baltimore yearly meeting, and returned with the reward of peace.

Although in much bodily weakness, she continued to attend meetings until the 14th of the 12th month, 1843, when she attended the monthly meeting; wherein she expressed the great satisfaction she had enjoyed in being permitted to assemble with her friends. After encouraging them to faithfulness, she said she could adopt the language of Mary, "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." To which she added, that she felt her time was drawing to a close.

On the 16th of the same month she was taken more unwell, and continued so for several days; yet revived so that hopes were entertained that she would recover. But

on the 23d she had a relapse of the disease, being an inflammation of the lungs, which produced severe pain, attended with much sickness of the stomach and great difficulty of breathing. Yet through all she was favoured with a peaceful mind, and was often led to speak of the Lord's gracious dealings with her through life. She also declared that he had never failed in the fulfilment of the covenant which he made with her when young, namely, That if she would be faithful to all his requirings, he would give her his sword and shield, and enable her to fight against spiritual wickedness in high places. "Oh!" said she to a friend who was with her, "if it was not for this confidence, what would become of this poor suffering body in this trying season. It's enough now to bear my afflictions: and I have always desired through life, that when the time should arrive to be separated from things below, to have nothing to do but to die."

She was often engaged to supplicate the Father of mercies in language not fully understood by those around her. She also expressed a desire that she might be kept in patience to endure the turning of the Lord's hand upon her, and that his holy name might be glorified. Then said, "O holy Father, if it be thy will to afflict this poor, decaying body, unto thee be adoration and praise for all thy manifold mercies bestowed upon a poor worm of the dust."

She was visited by many friends and kind neighbours, to whom she was tenderly attached. On being asked by a friend, whether she felt that her time was come to depart, she replied, that she had not yet seen whether she had done all that her heavenly Father had given her to do, yea or nay: yet if he had any thing more for her to do, she believed he would enable her to do it. But from her present feelings, she said she could not long survive the affliction which was so fast wasting her strength.

During her illness, she was attended by a physician whom she had loved from a child. She expressed great tenderness towards him, and submitted to his medical treatment, which was administered with much caution and judgment. But at the last visit he paid her, she remarked that she believed his labours would be all in vain: yet she left it as a testimony for his sake, that he had much relieved her extreme sufferings; and she desired that he might bear in mind the great necessity of preparing for the final change.

She continued evidently to grow weaker, but was concerned to exhort those around her to endeavour to seek an inheritance in that City, not one of whose inhabitants can say, I am sick. On the day previous to her dissolution she said to a friend, "My dear, thee feels very near to my best life. Oh! how I love thee,—and desire thee to be faithful to *that* which thou hast received! Do not shrink from the cross of Christ—it must be borne." Then, naming several other friends to whom she was tenderly attached, she said she hoped they would be faithful, and become as pillars in the church; and said, "If I am removed at this time, I have a comfortable hope that faithful servants will be raised up, who will stand as advocates for the testimony of the ever blessed Truth."

On the evening of her departure, several friends being present, she said, "So many kind friends! how they seem to bind us to the earth!" Just before the final change, she said, "I will try to wind up my life;" and then added, "Glory! glory! oh! give glory! My life is spending!" She quietly departed this life on the 3d of the 1st month, 1844, without sigh or groan; and, we doubt not, hath entered into her rest.

Testimony of Kennett monthly meeting concerning SAMUEL PENNOCK.

In an attempt to delineate the character of this our departed friend, and to commemorate the prominent incidents of his life, we are constrained to acknowledge in reference to his death, that "a great man has indeed fallen in our Israel!" Not great in this world's wisdom, but great in the light of the example he has left us,—in his abiding sense of the littleness of man, and his impotence for good, except through the influence of the light of Truth as inwardly revealed; which was *his rule of life* and the anchorage of his faith. His character was distinguished for the admirable simplicity and plainness of his life and manners, the gravity of his deportment, his deep humility and unpretending *worth*, accounting himself at most as but "an unprofitable servant."

He was born the 23d of 11th month, 1754, in the township of East Marlborough, Chester county, and was raised and educated within the pale of the Society of Friends. In early life he was believed to be in a great degree faithful to the manifestations of duty, and concerned to labour in the ability afforded for the promotion of the cause of righteousness.

In the twenty-fifth year of his age, after "earnestly seeking to know the mind of Truth" in relation thereto, (as he has been heard to express,) he was united in marriage with Mary, the daughter of John and Margaret Hadley, of Newcastle county, Delaware; with whom he lived in much harmony until the 8th month, 1840, when she was removed by death. This bereavement, in his advanced age, was deeply trying; but on the occasion of her funeral, whilst the family were gathered in solemn retirement, and

before leaving for the place of burial, he signified that "she had been a true help-meet lent him for more than sixty-one years." He also said, "the Lord gave, and He hath taken away; we have therefore no right to murmur; our loss being her great gain." In the exercise of his charge over a rising family, it appears that he was in the practice of collecting its members together for the purpose of religious improvement on first-day afternoons.

In the year 1798, he was appointed to the station of an elder, in which he continued for nearly eight years, when he was released at his own request, believing that he was called to labour in the Master's vineyard as a gospel minister, and he was recommended as such in about one year afterwards. Of his ministry it may in truth be said, that his "words were few and savory;" often forcibly impressing his views of spiritual things by some simple comparison or allusion to familiar objects, and thereby imparting deep instruction; while the hearts of his hearers were made to respond to the great truth, that the gospel consists not in *words* but in *power*.

His labour was mostly confined within the verge of his own quarterly meeting, and therein he was closely attentive to the pointings of the Divine finger. He was diligent in the attendance of our religious meetings, carefully bringing his family with him, and often, in advanced life, engaged to impress upon the minds of others the importance of this religious duty. He was a solid waiter in meetings; meek and weighty in spirit; in testimony deep and impressive; tending to solemnize and gather; truly fervent in vocal supplication, in which, however, he very rarely appeared. He was exemplary and guarded in all his demeanor, evincing his continued watchfulness even when engaged in his outward avocations. He also believed that industry was ever conducive to health and prosperity even in best things,

besides relieving us from the unpleasant necessity of becoming dependent upon our friends.

From some memoranda left in his own hand-writing, it appears that in the year 1799 he "felt an engagement (as expressed nearly in his own words) to visit the free black people within the verge of Kennett meeting, in company with several friends; they appeared generally to take the visit kindly, and some of them *expressed* it. Near the close of the service a prospect opened to my view, that the extendings of Divine regard were towards this despised people, and if they do but faithfully give up to the dictates of Truth that is striving with them, this people may yet be enabled to step before us, and, as it were, take our crown. Oh! may the professors of Truth be aroused to diligence!"

In very early life, he was led by the operation of the Spirit of Truth in his own mind to raise the standard of opposition to the use of spirituous liquors. A memorandum under date of 5th month, 1833, is nearly as follows:

"As near as I remember, about sixty-four years ago I felt constrained to cease from the use of ardent spirits, it being then in use among all or nearly so; yea, it was then believed by people in general to be essential, particularly in harvest, &c. Such as declined the use of it in their harvest fields became a *byword*, and were ridiculed in their respective neighbourhoods. I failed in several resolutions; but every failure only tended to increase my distress; until I saw that resolutions formed only in my own will and ability, were not sufficient to enable me to make a stand, the current ran so strong. At length my distressed mind was brought into humble prostration before the Throne of Grace, whereby my Heavenly Father was pleased to inspire my mind with that kind of prayer, without which all vocal sounds are but lifeless and barren; it was then that He was pleased to enable me to take up the cross, and en-

dure the sufferings in harvest fields and other places. Let Him have the praise of his own work."

He laboured long and zealously for the advancement of this testimony; and recently in one of our meetings for business, when pleading against the *occasional* use of the article, even in small quantities, in a very impressive manner he declared his conviction, that such as continued to *tamper* with it would *fall*, and their hands become *withered*.

A short time before his last illness, he mentioned that he believed his time would not be long; and about the middle of the second month of last year he manifested symptoms of a complaint which continued to the termination of his pilgrimage here. He, however, attended the next fifth-day meeting, in which he appeared in a short but lively communication, principally in relation to the efficacy of true silent worship; which it may justly be observed he was particularly careful through life to avoid interrupting, without the qualification to edify and minister in the power of Truth. Very frequently during his confinement he expressed that he was easy in body and mind, feeling himself a poor, unworthy creature.

Having been favoured with a good constitution, and being seldom through life confined even for a short time, he said he knew not how he might bear the affliction, (which at that time appeared likely to progress) and whether he might be favoured to exercise patience was a concern to his mind. On a meeting morning he desired his love to inquiring friends; remarking, that when he considered his age and present infirmity, it did not appear very probable that he should ever sit with them again in a meeting capacity. At another time, on being informed that many of his friends had inquired after him at meeting, he replied, it was kind; and that he had often sat among them in great

exercise of mind for *their* welfare, and now perhaps *they* would not forget *him*. On being inquired of how he was, he answered with his usual cheerfulness, "I just lay here in the *innocency*, I think."

At times he remarked that he had long believed it safest for him to dwell low, and remember how dependent he was, trusting in his gracious Redeemer. On the 11th of 6th month, in a very broken, tender manner, he signified he had apprehended himself to be very near the close, if not going, in the night previous; but was now likely to be left longer. The prospect of leaving this state of existence and entering into the never ending future, was an awful consideration; but the overflow of love and the peaceful calm that then covered his mind, as well as at many other seasons, gave him a humble hope of an admittance among the Lord's redeemed children.

On receiving a visit from his elder brother, he appeared greatly rejoiced; and in much brokenness spoke of the brotherly affection that, from their childhood, had subsisted between them, now nearly ninety years, and the unity of spirit that had since more closely bound them together; and on his part he could say that the schism which had taken place among Friends had never lessened his love towards him, "it was no more than a *bubble on the water;*" adding, "we have both laboured in the Master's cause most of our lives, and what have we done? Oh, nothing—we have been but unprofitable servants."

Owing to his great temperance and moderation, which he felt it his duty to exercise, and for example's sake to observe in *all things*, his life was no doubt considerably protracted. With christian submission he patiently endured his long confinement, and peacefully closed on the evening of the 16th of the 7th month, 1843, in the 89th year of his age.

His remains were interred at Kennett Square on the 18th, in presence of a large assemblage, when a solid meeting was held.

A Testimony of Camden monthly meeting concerning DEBBY MIFFLIN.

Feeling the loss of our beloved friend to be as the removal of a pillar in the Lord's house, we earnestly desire that the state of resignation to the will of our Heavenly Father to which she attained, and the blessed effects thereof, may, by being held up to the view of others, induce them likewise to become dedicated children of the Most High; so that a succession of standard-bearers may be raised up, that the church may be seen coming out of the wilderness leaning on the breast of her beloved.

She was the daughter of Samuel and Ann Howell, and was born at Chester, Pennsylvania, on the 28th of the 3d month, 1757. Her deportment was remarkably grave, even in early life; and she was preserved from many of the temptations to which youth are often exposed.

She was married about the 22d year of her age to Daniel Mifflin, of Camden, Delaware, at the Bank meeting of Friends for the northern district of Philadelphia, as appears by a certificate from that meeting to the monthly meeting of Friends at Duck Creek, dated 11th month 24th, 1778, in which she is commended for her diligence in the attendance of meetings and her sober deportment; and we have cause to believe she never deviated in after life from these important duties. She continued faithful in the attendance of meetings for worship and discipline, particularly those held in the middle of the week, and many times would go through much discouragement; and when her

health became so delicate that she could not attend in a meeting capacity, her persuasive influence was felt encouraging all, both young and old, to the performance of this religious duty.

She was remarkable for her mildness of manners and pleasant deportment, being cheerful and complacent to all without regard to sect or colour; the rich and poor were alike partakers of her hospitality; her ear was open to the cry of the needy, and her hand was stretched out to their relief. She passed through many severe trials, which she bore with much christian fortitude and resignation.

In 1801, she was appointed an elder, which station she filled with entire satisfaction to her friends upwards of forty years. In 1812, she was bereaved of her husband by death. In the summer of 1841 she was deprived of the use of her limbs for some time by a fall. During this confinement she suffered severe pain, having a wrist very much bruised, which caused the entire loss of the use of one hand; and in those seasons of suffering she was concerned to supplicate for Divine assistance, but often in a voice so low as not to be distinctly understood. A friend calling to see her one evening, and entering the room unobserved, heard her engaged in this way: "Thou, Oh Father, was pleased to visit me in youth, thou wast with me in middle age, and I believe thou art near me now old age has come,—it was thy power, Oh Lord, that supported me when trials beset me on the right hand and on the left; yes, thy mighty arm was underneath when I seemed to be stripped of all outward comfort and dependence, yet thou never forsook me;—be pleased now to continue thy loving kindness, for it is better than life; and the lifting up of thy countenance, than all the fading things of time."

She remained very weak and suffered much for some months, but was favoured so far to recover as to be able

to sit up; and as her strength returned, her sight and memory also returned. She could see to read fine print, which had not been the case for many years, and could recollect names and circumstances that she had not called up or related for a considerable length of time; and her society became again, as it had been in earlier life, interesting and instructive. She seemed to diffuse good to all around her. She continued in the enjoyment of that state of mind and health for some months, when a fall from her chair brought her again very low, and at times her sufferings were great; yet her resignation to the Divine will was such, that, often desiring to be as clay in the hands of the potter, she had apparently no will of her own.

On one occasion, when several of her friends were assembled, and some in tears, she sweetly said, "weep not for me, but for yourselves and your children." At another time she calmly repeated the words, "Be still, and know that I am God," and advised those that were present to put their trust in Him alone; "yes, endeavour to love Him with the soul, heart and mind, as He is ever mindful of you, although you may not be conscious of it."

She was so fearful of giving trouble, that she would scarcely allow those things done for her that her situation required.

At one time, being in great pain, she desired she might be released, saying, "it is then I shall be but just beginning to live." At another time, when in much pain, and having taken something to compose her, she exclaimed, "My God, thou art with me; Thou, I trust, will ever be with me; enable me to be still and know thee to be God, that I may come unto thee, for thou art worthy of all praise. Thou, Oh Father, afflicts but to heal. I am thine; do with me what seemeth good unto thee, that I may be made perfect in thee."

To an intimate friend of hers whom she was encouraging to faithfulness, she said, "Thou hast a tried path to walk in, but by faithful obedience thou wilt be enabled to become as a pillar in the Lord's house; yes, if thou continues faithful, thou wilt become a standard-bearer in the cause of Zion," (a sweet smile resting on her countenance.)

At another time, being in great pain, she called out, "Lord have mercy. Thou alone canst deliver. Thou wast Israel's horn. Thou wast Israel's deliverer, and it is Thou alone canst deliver. When all on earth forsakes me, Thou, Oh Lord, will not fail me,—I want nothing but thee,—Oh! blessed be thy holy name forever."

Upon being taken up and placed in a chair, she said, "I am like a child, do just what I am told to do; yes, I am a child, and desire to have no will of my own, but that all be swallowed up in the Lord's most holy will,—then all will be well with the Lord's children. In heights and in depths, it is Thou alone can save,—it is thy power alone that is sufficient to comfort the poor tossed soul; yes, in the Lord Jehovah is everlasting strength."

After being comfortably fixed in bed, and having been quiet for some time, she said, "Day and night are all the same to me, except the light of Heaven that I experience; oh, this is all I crave; this is with me, and has been with me, and will doubtless remain with me unto the end." After expressing her pleasant emotions, and desiring that her patience might hold out to the end, she said, "I do not speak boastingly; I am no boaster; I have nothing to boast of but my infirmities."

One fourth-day afternoon previous to her departure she was so feeble as not to be able to speak above a whisper, but said, "there is such a unity of spirit, that it is pleasant to see my friends around me, though not a word be

spoken;" and further said, "not a cloud to obstruct my view, nothing but clear sunshine:" and although it was difficult to understand her, yet she was heard to encourage those around her to faithfulness in the discharge of every known duty, saying, "put your trust in the Lord alone, for he is a present helper in every needful time." Some friends arising to depart she bade them farewell, and said, "Come again, if I am here." She continued to grow weaker until sixth-day morning the 26th of the 1st month, 1844, when she quietly departed, without sigh or groan, in the eighty-seventh year of her age; and, we doubt not, her gentle spirit was received into the mansions of everlasting rest prepared for the righteous.

Her remains were interred in Friends' burying ground in Camden, 1st month 27th, 1844.

Memorial of the monthly meeting of Friends, held at Green street, Philadelphia, concerning ABRAHAM LOWER.

Although some time has elapsed since the decease of our beloved friend Abraham Lower, his memory continues to be precious, and we have believed it right to preserve the following memorial concerning him, in the hope that it may benefit survivors by exhibiting the power of Divine grace which preserved him under peculiar circumstances in childhood, and enabled him to pursue a course of integrity and uprightness to the end.

He was born on the 31st of 12th month, 1776. When very young he was consigned to the care of strangers, and exposed to the temptations and vices of this large city. At the age of thirteen he was apprenticed to a cabinet maker. While a resident in this family, he was occasionally sent to Friends' meeting on first-days. He said he loved to go;

rations were impressive,—frequently original in their character,—and tended to awaken in the minds of his hearers a deep sense of their individual responsibility as rational and accountable beings. The efficacy, sufficiency, and universality of Divine grace, was to him a subject of peculiar interest; and this fundamental doctrine of our Society he was frequently led to enforce with great zeal and earnestness,—showing that as it became the primary rule of conduct it would exhibit its effects in a life of purity, consistency, and practical righteousness. He was careful not to extend his public testimony beyond the life, and seldom rose a second time.

From early life he appears to have been deeply impressed with a sense of the sufferings of his fellow-beings, and often felt required to lay before his friends the subject of Slavery with its attendant evils; and for many years before his death, he felt religiously concerned to bear a faithful testimony against oppression, by abstaining as far as practicable from the use of articles produced by the labour of slaves; and frequently called upon his brethren in religious profession to consider whether they were not required to "wash their hands in innocency" in this respect.

In the year 1799 he married Susanna, daughter of Amos Stackhouse, with whom he lived in near unity for more than forty years. Being dependent on his own exertions, with the Divine blessing, for the support of a large family, he pursued the occupation of a cabinet maker with honest industry. He was religiously restrained from extending his business, so as to encumber himself; that when called to any gospel service he could leave home without difficulty. In his dealings with men, he often suffered considerable loss on account of his conscientious scruples against resorting to law in order to recover his just rights; saying "it was better to suffer wrong than to contend."

During the progress of the difficulties that occurred in our Society, which resulted in a separation in 1827, he passed through great suffering. But his love and zeal for the Truth raised him above all personal considerations, and enabled him to maintain his constancy and integrity to the end. Amidst all the trials of that memorable period, (of which he had no small share) his confidence in the Divine arm remained unshaken.

In the spring of 1838, whilst engaged with a minute of concurrence from his friends at home, in visiting some of the branches of New York yearly meeting, he was taken with a slight paralysis, from the effects of which he never entirely recovered. After his return home he had several similar attacks, which reduced him to a state of much mental and bodily weakness. During this time his mind occasionally revived, and he gave evidence of affectionate interest in his friends, although his memory was incapable of furnishing words to express his feelings. In the earlier part of his indisposition, he was heard to remark, "I know not why the Lord thus afflicts his servant." At another time he repeated a favourite quotation:

"Good when he gives, supremely good,
Nor less when he denies—
E'en crosses from his sovereign hand
Are blessings in disguise."

He continued in this state about two years, gradually becoming weaker, until he quietly departed on the 2nd day of the 4th month, 1841, in the sixty-fifth year of his age; and as he was a faithful and devoted laborer in the church militant, we trust and believe he has been permitted to join the church triumphant in heaven.

Memorial of Upper Springfield monthly meeting concerning ANDREW C. RIDGWAY.

We feel concerned to give forth the following testimony concerning our beloved friend Andrew C. Ridgway, deceased.

He was the son of John and Elizabeth Ridgway, of Upper Freehold, Monmouth county, New Jersey, members of Upper Springfield monthly meeting; and was born the 2nd month 9th, 1793. While quite young he was placed to live with his aunt Theodosia Craig, a woman of an amiable disposition, crowned with a meek and quiet spirit, whose pious life and exemplary conduct had a powerful influence on his young and tender mind. "Train up a child in the way he should go, and when he is old he will not depart from it," was abundantly verified in the subject of this memoir. He seemed to form his habits from the instruction of his beloved aunt in a very remarkable manner, and was conspicuous for his mild and forgiving disposition.

About the age of fifteen years he returned to live with his parents, and was an example of righteousness to those around him; being very unassuming in his manners, he gained the esteem of all. He appeared in the ministry about the nineteenth year of his age, much to the satisfaction of his friends.

He was married to Eliza, daughter of John and Mary Bishop, in the year 1827, with whom he lived on the farm of his father, in much harmony, during the remainder of his life, in habits of industry and economy. It can be truly said of him that he was a tender and affectionate husband, and a kind father to his children, being desirous for their eternal welfare. He often admonished them in that love that goes beyond mere creaturely affection, having confidence in that Power which is ever able to direct aright,

and who said, "Seek first the kingdom of heaven and the righteousness thereof, and all things necessary shall be added unto you."

He was often bowed in spirit under the many discouraging things that abound among us as a Society; and said many times that "nothing was too hard for the natural part in him to bear for righteousness sake;" often realizing the great necessity of keeping humble, so that when he was reviled, he might not revile again. On such an occasion, he said, "These things do not hurt so much as flattery, but tend to keep the mind abased in the valley of humiliation." Therefore he regarded not what man should say or do, but strictly attending to the light within, he was enabled to walk in the path of daily self-denial.

In our meetings for discipline he was a great lover of order, and was very desirous that Friends might be enabled to feel after the mind of Truth, so that all things should be brought to harmonize under its influence. He was always very diffident, preferring his friends before himself; saying, "there are those whose experience is far beyond mine; but when any thing arises in the life, I endeavour to hand it forth in simple language, and there leave it; I would not dare to impose upon a meeting my own views." He was tender of the feelings of his friends, and careful to avoid indulging in the practice of tale-bearing and detraction, saying "that so much idle talk had a great tendency to scatter."

He was an approved minister for many years, and his labours were principally confined within his own quarterly meeting, excepting the last three years of his life, in which he was several times called from home to visit the brethren in other parts. So that he was not idle in the market place, but endeavoured in the ability given him to show unto others the necessity of coming under the influ-

ence of God's holy spirit, whereby they might become redeemed from the corrupt things that abound in the world.

He was a diligent attender of all our religious meetings, both for worship and discipline; and when assembled with his friends was a pattern of humility. He made it an invariable rule to take as many of his family with him as circumstances would permit. And at home he was also in the practice of frequently collecting them together in stillness to wait upon the Lord; and at such seasons was many times enabled to give much salutary instruction. In his deportment he carefully adhered to the testimonies of Truth professed by Friends; was a bright example of simplicity both in dress and address; and his reading was mostly confined to the Scriptures of Truth and the writings of Friends.

He frequently appointed meetings in the neighbourhood, and his religious labours at funerals gave evidence of his desire faithfully to discharge his obligations. Much private labour was bestowed on evil doers, though not confined to his own society; and transgressors were feelingly encouraged to repentance and amendment of life with the passage, "Though your sins be as scarlet, they shall be white as snow," &c. Under his roof the weary traveller found shelter, and those that asked charity were not spurned from his door.

He was taken ill of a violent inflammatory disease on the 19th of the 8th month, 1844, which baffled all skill of the physician, and left him no intermission of ease. Soon after he was taken to his bed he expressed himself thus—"What time can there be to labour in such a trying hour as this? What would become of the poor soul if the work had not been done before, as there is no time for reflection?"

The day before his death he said to a friend present, "I want thee, if I never recover, which I have no prospect of

doing, to charge the members of Arneytown meeting to be more faithful to the Light manifest within than some of you have been, which will eventually save; and to be more observant of Friends principles, which, I believe, if carried out, are the best in the world." And on being asked if he felt resigned, replied, "My bodily sufferings are as much as mortal flesh can bear, so that I can scarcely bring my mind into stillness. I know I have missed it sometimes, but have endeavoured to occupy the one talent; and I think I can say I feel resigned."

Through his last night, he exclaimed, "Sorrowful days and nights are allotted unto man. I don't know why I suffer in this way, without it is to wean me from the world and all that is in it." And on sitting up to change his position, said, "I find I grow weaker; nature is giving way; I can last but a little longer." He continued in the same way till the afternoon of the 23rd, in full possession of his senses, until his sufferings were ended and he quietly passed away.

His remains were interred at Upper Freehold on first-day following, attended by a large concourse of friends and relatives.

Testimony of Upper Evesham monthly meeting of Friends concerning BARCLAY STOKES, *a minister.*

The subject of the present memoir was the son of William and Ann Stokes, members of Upper Evesham monthly meeting of Friends, and was born on the 18th of the 8th month, 1815.

It seems proper that a brief account of the life of this our deceased friend should have a circulation amongst the members of our Society, especially the youth. He was

endowed with good natural parts, and was circumspect in life, avoiding the temptations and vanities of the world.

In very early life he manifested uncommon stability in his conduct, and was an affectionate and dutiful son. He was of a meek and quiet spirit; his deportment to all condescending and affable, thereby gaining the esteem of Friends and others. About the eighteenth year of his age, a Friend travelling on a religious visit, being exercised in gospel ministry at our meeting, so affected our young friend, that at the close of the meeting he sought a retired place to hide his tears from the observation of others.

He was married in 1838, to Hannah Ann, daughter of Caleb and Hope Haines. He was an affectionate husband; diligent in attending meetings for worship and discipline, and manifested therein a zealous concern for the promotion and honour of Truth. He also filled several stations in society to the satisfaction of Friends.

In the twenty-sixth year of his age he appeared in the ministry, and was afterwards recommended. His mind was fervently devoted to the promotion of the cause of righteousness on earth; and frequently was favoured with the spirit of prayer and supplication, in which he was enabled to intercede that the Lord would be pleased to send forth more labourers into his harvest.

In the fall of 1844, he was attacked with a bilious fever, which terminated his life. During his illness, being informed of his situation by the physician, he seemed to be unmoved; and arranging his outward affairs with that composure which becomes a Christian believing in the Father of mercies to support him, he appeared to be resigned to the Divine will.

On the morning before his close, he sent for his father, to whom he expressed himself in the following manner—"Father, my stay here is very short. I have nothing to

complain of, nor nothing to think hard of. I want you to keep up your little meeting; and if you go there and sit under the true Vine, the branches will cover you."

After an illness of about nine days, he departed this life on the 19th of the 10th month, 1844, in the thirtieth year of his age. His remains were interred in Friends' burying ground at Medford, attended by a very large company of his friends.

Thus it was evidenced that our dear young friend was in a prepared state to enjoy the reward of his labours of love. He had not been following cunningly devised fables, but the living substance of Truth. Meekness adorned his mind, and simplicity shone in his manners. His public communications were remarkably edifying, reaching the hearts of the people. His life was indeed lovely, and his removal from among us is deeply felt and sincerely lamented. But we have this consolation, that although removed from the path of usefulness in the prime of life, yet (to use his own expression,) he "departed with joy, and not with sorrow." His close was dignified, peaceful, and triumphant; and we trust he has joined the company of glorified spirits in those blissful mansions where the presence of the Lord God and the Lamb is the fulness of joy unspeakable—happiness without end.

A Testimony of Camden monthly meeting concerning ELIZABETH DOLBY.

When the righteous are called from works to rewards, it is calculated to inspire the mind with fervent desires that others may become fitted and qualified to fill their places.

Elizabeth Dolby was the daughter of Isaac and Catha-

rine Mason, and was born near Milford, Kent county, Delaware, 2nd month 9th, 1758. Her father was a member of the society then known by the name of Nicolites; her mother, though a plain woman, did not belong to any religious denomination, but went to meeting mostly with her husband. Elizabeth also went to that meeting, but inclined towards Friends. When young she was plain and of serious deportment, which was as a hedge to preserve her from many of the evils that are in the world, which are calculated to draw the young mind astray. She declined a proposal of marriage on account of the young man's having no connection with the Society of Friends; and although the man she married had not a right, yet her mind was seriously impressed with the belief that he would become a member, and that they would both come amongst Friends together—which she realized.

She was married to William Dolby, 1st month 16th, 1783; and some time after, they fixed their residence in Camden, Kent county, Delaware. About this time her exercises of mind increased; and fervent were her desires to know the right way for her to act, as her husband's mind was for some time in a very unsettled state, which caused her deep searching of heart. But she endeavoured to show by her steadfast adherence to that inward Teacher that she silently worshipped, that she was not following cunningly devised fables, but that her trust was placed in Israel's God, who was able to deliver, and make way for her where there appeared to be no way; which he did in his own time. After some time her husband saw his way clear, and they both made application, and were received into membership with the Society of Friends.

She was much concerned for the maintainance of good order established amongst Friends, and soon became a useful member. And being of a good constitution, she was

able to attend her meetings very regularly, particularly those held on the middle of the week; seldom permitting the common concerns of life to hinder her from this important duty.

She was appointed to the station of an elder 6th month 9th, 1801, and was favoured to fill that station with satisfaction to her friends; evincing by her tender care and concern for and with the exercised mind, that she was an elder in Christ. In meetings for business, she was often instrumental in strengthening the weak; and ready to give counsel on matters when there appeared to be a difficulty; and by being willing and obedient, she became an instrument of good to many minds. She had many trying dispensations to encounter, which she bore with much resignation of mind, putting her trust in that almighty Arm of Power "who wounds to heal."

She was remarkable for her temperate and regular manner of living, which contributed greatly, no doubt, to her good constitution; being early in her hour of rising, and also of retiring. By so doing she was enabled to manage her family concerns so as not to have them to interfere with her meeting hours; she often recommended this plan to young house-keepers, so that excuses of not having time to get ready for meeting might be avoided; being much concerned that all should be faithful in the discharge of this important duty.

She was for several years so infirm that she could not attend meetings; and in the spring of 1843, she became still more so, and continued slowly to grow weaker, though not entirely confined to her bed, yet so weak at times that it appeared as though she could not last long; but her mind was green even when her body was almost worn out. She took an interest in all our meetings for business, inquiring what was before the meeting, and giving her views of it,

which were mostly in accordance with the conclusion of the meeting.

An intimate friend of hers who was much with her during those seasons of great debility, witnessed the anxiety her children manifested that something should be done to stimulate her; but she refused to take any thing of the kind, or even to have any thing of a stimulating nature applied outwardly; saying, "Let the Lord do with me what seemeth good unto him—let us all keep silence, and wait the coming of our Lord and Master, who I have for years past found to be my only helper, my only comforter and friend in every time of trial; and I believe he will be with me to the end." And although she now kept her bed nearly all the time, yet those seasons of extreme weakness continued. And during another she said, "Now, Lord, let thy servant depart in peace, for mine eyes have seen thy salvation."

At another time, when solicited to have something to strengthen her, she said, "I look not to any thing outward for help; no, no; then, dear children, don't disturb your minds on my account, but praise the Lord for what he has done, and trust him for what is to come." She had at divers times expressed her willingness to go, having no fear of death; but said, "I do not want to be anxious." She was concerned for fear of troubling others, seldom referring to her own sufferings.

10th month 20th, early in the evening, she appeared to be going, and some friends were sitting round with the family, observing every movement. She appeared rather restless, frequently talking, but was so weak that it was difficult to understand all she said; but from what was understood, she was endeavoring, with her last breath, to impress the minds of those present with the necessity of preparing for their final change whilst in health. Her

strength gradually gave way, until half-past 10 o'clock, when, without sigh or groan, she quietly departed this life, having attained her eighty-sixth year; and as a shock of corn fully ripe, was, we doubt not, gathered into the garner of everlasting rest.

She was interred in Friends' burying ground in Camden, 10th month 22nd, 1843.

A Memorial of Cecil monthly meeting of Friends, held in Kent county, State of Maryland, concerning our beloved friend, SARAH TURNER, *deceased, an elder in good repute amongst us.*

We are induced to offer this tribute of love, in the belief that the exemplary life of the Christian, so beautifully characterized in the deportment of our dear friend, may be instructive and stimulating to survivors.

She was the daughter of James and Susanna Blundel, of Kent county, Delaware; and was born 6th of 1st month, 1761. She was educated in the principles of the Society of Friends. Attending to the manifestations of the light of Christ within, she showed, by a meek and quiet spirit, that they were those of her convincement and choice.

She entered into marriage with Walker, son of Daniel Mifflin, of Virginia, in the year 1798. Though the union was short, we may conclude that it was a happy one from the love and respect reciprocated between her and his family during the remainder of her life.

In the year 1804, she was married to our friend Joseph Turner, and removed to reside with her husband,—producing a certificate from Duck Creek monthly meeting, State of Delaware, of which meeting she was a useful member.

She was faithful in her attendance of meetings, both for worship and discipline, weighty and useful therein, until within a few days of her death; so much so, that, although upwards of eighty years old, and distant three or four miles from meeting, she had rarely missed the attendance of one. She was a blessing to her family and neighbourhood, equally beloved by the relatives of her latter, as she was by those of her former husband.

Her charities, though widely extended, were yet done with that secrecy the apostle recommends; and we may say, truly was she a mother in Israel.

Blessed with a rich and strong mind, possessed of great sweetness and dignity of manners, her company was sought for not only by those in membership with her, but by many intelligent persons of other denominations. She was remarkable for kindness, patience, and prudence in her family,—evincing an evenness of temper and fortitude few possessed.

This our dear friend was deprived by death successively of brothers, sisters, husbands, and an only child, together with many dear friends,—and but a short time previous to her death, of the faithful old colored woman who had been an inmate in her family for twenty-six years; yet she remarked, in a letter to a friend alluding to her stripped and tried condition, "My trust is still in Providence, that way will be made for me to get along the remainder of my days; though afflicted, I feel that I am not forsaken." Thus, having passed through deep trials, she was qualified to speak a word in season to those in affliction.

To the oppressed part of the human family she was a kind and sympathizing friend, often lending a hand of help in the hour of need; and was careful to devote a portion of her time to the school education of those under her care.

She was ever ready to acknowledge the kindness of masters and mistresses to their slaves, many of whom were her neighbors, and some of them her intimate friends; yet she would say at the same time, "a slave is a slave, if on a bed of roses."

She departed this life the 7th day of the 6th month, 1845, after an illness of a few hours, in the eighty-fifth year of her age; and we doubt not, she is now enjoying that fullness of bliss which awaiteth the righteous.

Memorial of Uwchlan monthly meeting of Friends, Chester county, Pennsylvania, concerning GEORGE MASSEY, *deceased.*

Our beloved friend George Massey, son of Isaac Massey and Phebe his wife, was born in Willistown township, Chester county, the 9th of the 12th month, 1767.

Under the care of those pious parents he received a religious guarded education, and, when of suitable age, was apprenticed to the tanning business to our deceased friend Joseph Rhoads, whose care over him was also parental; and he grew to man's estate without the corruption of mind and manners too often incident to youth when more exposed.

On the 19th of the 4th month, 1792, he was married to Susanna Valentine, daughter of Robert Valentine and Rachel his wife, and settled on his farm in the valley, in West Whiteland township, Chester county; thus he became a member of Uwchlan monthly meeting, and his house the pleasant resort of Friends, and particularly young people.

He was early placed in the station of an elder, and so continued by successive appointments through the remain-

der of his life; and for many years, also, was under appointment of clerk to some one or more of our meetings. For these services he was deemed well qualified. There are many Friends who can well remember his christian and dignified deportment at the table, manifesting a disposition to act upon principle, as the servant of the meeting. He was quick in discovering the prevailing sense; and his minutes recording it were clear and concise, and seldom wanted alteration.

Esteemed also in his neighbourhood and in the county as a peace-maker, he was for many years much called upon to settle disputes about property; and in cases requiring more than ordinary judgment and discretion, he was frequently appointed auditor or referee by the judges, and his reports bear the marks of intelligence and care beyond what is usual in such documents: and as he kept minutes of such services, and copies of reports and other papers, he was able to explain, when occasion required, the most intricate matters in which he had been engaged, and to answer questions relating to them with a promptness, even in advanced age, that was remarkable.

Another trait of character was his exact punctuality in keeping appointments. He was rarely a minute after the time of meeting. If he did not appear at the time appointed, it was notice to all concerned that something had occurred that would prevent his attendance at all.

It was remarked by his associates in business, that in his manners he was bland and courteous, and careful not to give offence to any. He well knew that "a mild answer turneth away wrath;" and he was careful that "no grievous words" spoken by him should "stir up anger."

As a disciplinarian in our meetings he was much esteemed, as he excelled most. When he spoke to business,

it was to the subject before the meeting; and when he had given his sentiment, he manifested a christian submission. Thus he attended the yearly meeting more than fifty years, and our meetings for worship and discipline as they came in course; and his manner of sitting, and his solid exemplary deportment therein was remarkable. The lively, feeling state of his mind was manifested by his looks and countenance; and when he spoke to the business, his judicious and appropriate remarks were "words fitly spoken." On other occasions, at home and abroad, he manifested an unusual amount of self-possession, christian circumspection, and exemplary meekness.

His urbanity and cheerful manners rendered his company interesting and acceptable, particularly to young people, whose enjoyments, when innocent, he loved to witness; listening with pleased attention to their remarks, and when necessary, giving his "reproofs of instruction" in the form of some short entertaining anecdote: of these he had great store, which, related in his sprightly manner, with his ever varying application, formed a marked trait in his interesting character.

In the 5th month last year, (1847) he became lame, but was not entirely confined to the house for several months. In the 10th month the pain became much worse, and he was confined to his bed; and soon after, the disease assuming the character of cancer, the pain in his foot was at times very great,—and he often prayed fervently for strength to bear his affliction with patience: and his prayers seemed wonderfully answered,—for he was enabled to bear his long and painful confinement with christian patience, and without a murmur.

To a friend who had called to see him he said, "There is nothing in my way: I feel nothing but love to all mankind."

He frequently expressed his gratitude to his friends and to his kind neighbors. Of two of them, not members of our Society, who had just left his room, he remarked to a friend one day, "There was a precious covering and solemnity spread over his mind as they sat by his bed-side; and that he had said in his heart, 'Surely I have here two of the Lord's servants.'"

At times he seemed anxious to be released, but would soon reverently say, "Not my will, but Thine be done."

He frequently said, "All is peace,—there is nothing in my way,—I am ready to go to sleep."

A friend coming in who had been at Caln quarterly meeting, he was much interested in inquiring about many Friends and the business of the meeting; and when *his* vacant seat and the smallness of the meeting were mentioned, he said, "Yes, but it is not the number, but the *disposition* of Friends."

About this time, when the pain in his foot was almost intolerable, he said, "If it were the will of heaven to shorten the time of this suffering, I should be thankful,—for there is nothing in my way."

In the evening of the 9th of 2d month, 1848, he took an affectionate leave of his children and family individually; he told them he was going home; after which he seemed to sleep without suffering much pain until morning, when his daughter and daughter-in-law, who had affectionately and faithfully nursed him through his long confinement, dressed his foot for the last time; after which he seemed to sink rapidly, lying as though he were in a sleep, but occasionally appearing to be conscious of the presence of his children, until half-past 11 o'clock in the forenoon, when he quietly departed this life; and, we doubt not, has "gone home," where "the wicked cease from troubling, and the weary are at rest."

He deceased the 10th day of the 2d month, 1848, in the eighty-first year of his age,—and was buried the 12th, at Downingtown; a large number of Friends and neighbours attending.

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